

66. The Rishis, their sins destroyed,
their duality re-
moved, their selves controlled, intent
upon the welfare of
all beings, obtain the *Brahmā-*
(*Nii>vana*).—(v. 25.)

67. Let no wise man unsettle the
mind of ignorant
people attached to action; but
acting in harmony (with
Me) let him render all actions
attractive.—(iii. 26.)

Adhar ma- Kar mas—

SHRI BHAGAVAN said:

68. They who long after success in
action sacrifice on
«arth to the Gods ; for in brief space
verily, in this world
of men, success is born of action.—(iv.
32.)

69. The harmonized man, having
abandoned the fruit
of action, attaineth to
everlasting Peace ; the non-
harmonized, impelled by desire,
attached to fruit, are
bound.—{v. 12.)

70. The delights that are contact-
born they are verily
wombs of pain, for they have
beginning and ending, O
JKAunteya; not in them may rejoice the
wise.—(v. 22.)

71. Having in ancient times emanated
mankind together
with sacrifice, the Lord of emanation
said: " By this shall
ye propagate; be this to you the
Kamadhuk;—(iii. 10.)

72. " With this nourish ye the Gods,
and may the Gods
nourish you; thus nourishing one
another, ye shall reap
•the supremest good.—(iii. 11.)

73. " For nourished by sacrifice, the
Gods shall bestow
<jn you the enjoyments you desire."
A thief verily is he
who enjoyeth what is given by Them
without returning
the gift.—(iii. 12.)

74. The righteous, who eat the
remains of the sacrifice,
are freed from all sins; but the
impious, who dress food

for their own sakes, they verily eat sin.
—(iii. 13.)

75. From food creatures become;
from rain is the pro-
duction of food; rain proceedeth from
sacrifice; sacrifice
.ariseth out of action;—(iii. 14.)